

13

ARTICLES to be enquired of by the Church-wardens and Sworn-men *within the Diocesse of* *Lyncolne.*

And the truth thereof to be by them vpon their
othes dulie presented vnto the Bishop, or his Deputies,
at his Visitation, nowe to be holden this present yeare of our
Lord, 1594. With particular aunswere to
euerie Interrogatorie.

(•••)



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W^m Blundell & Lincoln.

28
Baptizatio de l'ordre des frères mineurs
de la ville de Paris. — Les deux premiers
mois de l'ordre. — Les deux derniers
mois de l'ordre. — Les deux derniers
mois de l'ordre.

29
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30
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mois de l'ordre.

31
Baptizatio de l'ordre des frères mineurs

Articles Ecclesiasticall to be enquired of

by the Churchwardens and Swornemen, within the Diocesse of Lincolne, in the visitation of the reuerend Father in God, William, Bishop of the saide Diocesse, this present yeere 1594. and the 36. yeere of the raigne of our most gracious Soueraigne Lady Queen Elizabeth, &c. and heereafter till the next Visitation to be enquired of, and from time to time presented.

(. .)

Matters enquirable concerning the Ministrie.



1. Ifst you shall enquire and truely present vpon Ministering your othes taken, whether you doo know of anie, without which hath thrust himselfe into any function Ec. calling. cleesiasticall, without ordinary calling, as to say publique seruice in Church or Chappell, not beeing ordered Deacon at the least, or otherwise lawfully tollera-
ted.

2. Whether your Minister be suspected or reported to have obtained his Benefice, by any Simonicall compact, made eyther by himselfe, or others, directly, or indirectly: or doo let out a ny part of his living to any, in consideration that he hath obtaind the same, or doo give or let in part, or all, his lyuing.

3. Whether hee be diligent in studie of the holy Scriptures for further increase in knowledge, and for that purpose haue, if he be vnder the degre of a Maister of Arte, at the least, the newe Testament in Latine and English, and whether hee doth dailie conserre certaine Chapters thereof together, vsing at vacant times such god and seemely exercise, as may keepe him from sluggishnes and idlenesse.

4. Whether the Minister doth keepe well the Register booke of all Weddings, Burynings and Christnings, and once euerie yere exhibite a copy thereof by indenture to the Ordinary.

5. Whether any Minister take vpon him, not being licenced, to expound the scripture, and thereby omit vpon any Sonday the reading of a part of an Homilie at the least, or vpon anie other occasion do omit the same.

Register
booke.

Articles.

Marrying
any with-
out licence.

Churching
of lewde
women.

Seruing
cure with-
out licence.
Letters te-
stimoniall.

waste o;
spoile of
Church or
Church
goods.

ministring
in his own
person.

6 Whether any Minister haue married any without bane's
thrice asked, otherwise then by licence of the Ordinarie, or haue
used the forme of thanksgiving for a woman after chylbryth,
being unlawfullie begotten with child, otherwise than in forme
of a penitent person, viz. in a white shate, &c. or before sufficient
caution taken, that she shold not depart the parish till she shold
performe such penaunce as shold be enjoyned by the Ordinarie.

7 Whether any do serue as a Minister or Deacon not licen-
ced vnder the Ordinaries seale, or letue two cures, & whether a
ny Minister comming out of another Diocesse, haue not the Or-
dinaries letters testimoniall, concerning aswell the cause of his
departure, as his behauour, and what stipend your Curate hath
by yeere?

8 Whether your Minister, or any other, haue taken away any
part of any Church, Chappel or Chancel, or Almes house, or haue
made any spoile or wast upon his Benefice, either in his timber
or woods, or by felling trees in the Churchyaerde or otherwise, or
haue suffered his buildings or Chauncel to fall to ruine & decay.

9 Whether your Parson or Vicar doth not in his owne person
at the least sometimes in yere, both say publique prayers him-
selfe, and also administer the Communion himselfe, according to
the booke of publique prayer.

10 Whether your Churchwardens haue suffered any man to
minister the Sacraments, or do any other office of a Minister in
your Church or Chappel, which is not your Parson, Vicar, or
Curate, or which is not by sufficient authority abled and licenced
therunto: Or whether any at all with you minister not the same
according to the Lawes and publique order of this Realme.

11 Whether that your Parson or Vicar being resident vpon
his Parsonage, or Vicarage, haue once at the least every quar-
ter ministred the holy Communion in his owne person, within
the Parish Church whereof he is Parson or Vicar, vsing in the
same ministracion the precise forme and rites prescribed by the
lawes of this Realme, without any innovation or alteration.

12 Whether any farmer of Benefice take vpon him to ad-
mit or reiect any Minister to serue, or not serue where hee is far-
mer,

Articles.

mer, without the authority of the Ordinary, or no.

13 Whether the Parson, Vicar or Curate have suffered any to preach and expound the holy Scriptures in your Church or Chappell, but such as be lawfully licenced thereunto under the hand and seale of the Bishop, & shall then shew the same to your Parson, Vicar or Curate, unless it be such Preachers, as your Parson, Vicar or Curate, do certainly know to be authorised and licensed thereunto by me. And whether any do expound the scriptures in any Conuenticles in private houses, yea or no?

14 Whether your Minister use any other rite or Ceremony in the Church than is prescribed by the booke of Common prayer.

15 Whether the divine Service be not said or sung plainly and distinctly, and according to the booke of Common prayer, in time convenient, and in that manner that it may be best hearde, and understood of them that be present, and whether the Sacraments be not reverently ministred, and according to order sette downe: and whether on Wednesdaies and Fridaies, the Lentenie and other prayers adiourned be not said accordingly.

16 Whether your Minister doe not reade the commination against sinners, with certaine prayers appointed at y least thrise a yeare, besides the Lent time: And whether he doe not read the Queens Maiesties Injunctions quarterly in the Church.

17 Whether he haue preached, or caused to be preached his monthly or quarterly sermons at the least, and who they be that preached them, and whether he haue suffered any not licencled to preach, or forbidden any that was licensed.

18 Whether any notorious offender, or which is out of charite, or Excommunicate, or a Straunger of an other Parish, be admitted to the Communion by your Minister. Or any Parishner without licence of his Minister where he dwelleth, doe communicate by frequent Divine Service in any other parish then where he dwelleth, or such as haue not by examination bene found to be able to say at the least the Lords prayer, the tenne Commandments, and Articles of the beliefe: and whether your Minister doth herein examine the Communicants before they communicate.

19 Whether

Contrary
to the C-
munion
booke.
Common
prayer and
sacraments
as they
ought.

Communi-
on and in-
functions
to be read.

Not to bee
admitted.

Articles

19 Whether your Minister on Holidays and Sondays
in the afternoone do not instruct all the youth of convenient age
of both sexes in the Catechisme, or at the least so many of them
as time will suffer, and present such quarterly as refuse to come
so to be catechised.

Catechi-
sing the
youth.

20 Whether your Minister use the dayes of Perambulations
accustomed, and that without wearing of any Surplice, or
any other rite, or staying at any olde Crosse, and also without
using any other prayers, than the 103. and 104. Psalms, a
Homilie for that purpose, the Letanie, & such sentences of scrip-
ture, as are appointed by Injunction in that behalfe.

Peram-
bulations
without
ceremonies

21 Whether hee dooth diligently visite the sick and comfort
them, with exhortation to them to contribute by will for the re-
lief of the poore, as their ability shall serue.

Visiting
the sick.

minister
quiet.

22 Whether is your Minister a peacemaker, and exhorter of
his Parishioners to christian loue and concorde, and such a one
as is no souer of discord amongst neighbours?

Not resi-
dent how
dispensed
with hos-
pitalitie.

23 Whether is your Parson or Vicar absent from among
you aboue 80. dayes in any one yeere in all, not being lawfully
qualified and dispensed withall, and beeing so licensed, whether
is the cure serued by an honest learned Curate: whether doth he
not at the least for one moneth in the yeere keepe hospitalitie at
his living, and also gine, if his Benefice be aboue twenty pounde
a yeere, the foorth part thereof to the poore?

Forsaking
the mini-
sterie.

24 Whether any Minister do forsake his function, and givis
himselfe to any other trade of life than is fitte, or may be incident
with that calling?

25 Whether your owne Parson, Vicar or Curate, be any com-
mon resorter to open games, playes or assemblies whatsoeuer (in
civil causes) or do keep, or suffer to be kept in his Parsonage, vi-
carage, or other his dwelling house, any Alehouse, Tiplinghouse,
or Tauerne, or that he do or have kept any suspicous woman in
his house: or that he being unmarried, doth keepe any woman in
his house under the age of 60. yeeres, except his daughter, Mo-
ther, Aunt, Sister or Neece, and those of god and honest name:
or whether he himselfe be any haunter of Alehouses, Tauernes,

Articles.

or suspected places, an Hunter, Hawker, Dicer, Carder, or Swearer, or otherwise do give euill example of life, wherby the word of God, and the forme of religion now vsed by the lawes of England is, or may any way be euill spoken of: and generally whether he behaueth himselfe soberly, godly and honestily, as he commeth a Minister of Gods holy word?

26 Whether your Parson, Vicar or Curate, do serve anie ^{Sermons} _{of one cure} more then one cure, and whether hee haue licence thereunto by me the Ordinary?

27 Whether any do preach, declare or speake any thing in derogation of the booke of Common prayer, which is set forth by the lawes of this Realme, dispraysing the same, or any thing therein confayned: or any that do not in their preaching and Sermons, pray for the Queenes Maiestie, giving her Maiestie her vsuall title and stile, as lawe requireth, and in all Sermons heeretofore haue bene accustomed.

28 Whether your Parson, Vicar, or Curat, hath or doth main-tain any doctrine contrary or repugnant to any of the Articles agreed vpon by the Clergy in the Convocation holden at London, Anno Dom. 1562. for the auoyding of diversities of opinions, and for establishment of consent touching true religion, set forth by the Queenes authority: and whether any hauing been admitted to his Benefice since the 13. yere of the Queens raigne, hath not within two moneths after his induction, publiqueely read the said Articles in your Church in the time of Common Prayer there, with declaration of his unsained assent therunto.

Matters enquirable concerning such of the Laicie as haue more
*speciall dealing in some Ecclesiasticall matters, and first
of the Patron.*

29 Whether the Patron suffer the Church to lye voyde without incumbent, and take any the profits thereof, and howe long ^{Church} voyde he hath so done, or any for him?

30 Whether the Patron haue freely bestowed the Benefice ^{amony in} without any Simony, directly or indirectly, betwixt him and the ^{the Patron} incumbent, or any other: and whether he doth not retaine hys ^{Benefice} owne tithes, or hath the Benefice whereof he is Patron, or anie _{in farme.}

Articles

parish thereof in parme, or any otherwise ?
Item 3. Of Schoolmaisters.

Schoole-
maisters.

31 Whether your Schoolemaister teaching within your Parish openly, or in any gentlemans house, be licensed thereto by the Ordinary : whether doth hee teach such booke as be commaunded to be taught, and that diligently, and whether is he reputed of sincere Religion and conuersation, and frequentech divine ser-vice or no.

32 Whether any Phisitions or Surgeons practise phisicke or Surgerie, without license of the Ordinary ?

Churchwardens and Sworne-men.

Bookes
and other
things re-
quisite in
Churches.

33 Whether haue you in your Parish Church or Chappell, the booke of Common prayer with the new Kalender, two Psal-ters, the great English Bible, the two volumes of Homilies, the Paraphrase of Erasmus in English, the Table of the Tenne commaundements whole and vntorne, a conuenient Pulpit, a decent Communion Table on a frame, a linnen cloth to couer the same, with some other couering of silke or such like, a Com-munion cup and couer of siluer, a decent Surplesse with sleeves, a sure Coffer, with two locks for the Register booke, a strong Chest for the Almes boxe, with thre locks thereto, and all other things requisite ?

supersti-
tious bookes
defa-
ced.

34 Whether are all Altars taken downe to the very founda-tion, and the place whited and paued vnderneath, & the Roode, lost downe to the Crosse beame, all superstitious bookes bled ey-ther in the Church or otherwise, defaced, together with all me-
numents of superstition and Idolatry, as Vestments, &c. and if not, in whose custody they are, or any of them ?

Inconti-
nent wo-
men depar-
ting before
satisfaction
Reparati-
ons of
Church or
churchyard
The penal-
ties of abs-

35 Whether any Churchwardens since the last visitation, haue suffered any unmaried woman begotten with child, to de-part their parish before such penaunce done as was entyned ?

36 Whether is your Church sufficiently repayzed, duely and-decently kept, and Churchyard decently and sufficiently fenced, if not, in whose default ?

37 Whether haue your Churchwardens from time to time truely levied twelve pence for every day of those who absent themselves

Articles.

themselves from Church, and whether hath the same beeene b^e sente to bee stowed vppon the poore as it ought, or no? And whether the Churchwardens themselves haue absented themselues, or beeene negligent in their duety, or in frequenting diuine seruice?

38 Whether haue any Churchwardens or Sworn-men since the last visitation, or at that time, concealed any disorder or crime done in your parish, or not presented the same to be reformed?

39 Whether any Churchwardens delaith vnjustlie to gyue account of the Church goods, or detaine any of the Church goods or common stocke, and whether is the stocke of the poore, mens bore, faithfully and indifferently distributed to the poore, without any partiall affection?

40 Whether any Churchwardens haue continued in that office at any time aboue one yeere, without a new election?

Of the Clarke, and of the Church.

41 Whether the Clarke be appointed, according to the custome of your Parish, whether is he obedient to the Minister in such things as belong to his office, and vseth diligence in the keeping all things, belonging to his charge decent and cleane, whether is he able to read distinctly, and to aunswere as appertaineth to him in the Church, and whether is hee suffered to reade anie thing in the Church, saue the one Lesson, and the Epistle?

Matters incident both to the Ministers and Church-wardens to looke vnto.

42 Whether when any man is passing this life, she bell bee not tolled, to moue the people to pray for the sick, and whether there be any ringing for any that dyed out of the Parrish, and whether in the parish there be any more ringing than one shorke peale before, another after the buriall.

43 Whether there be any ringing in tune of common prayer, or on all Soules euen or day, or any Saints euen, or vpon anie abrogated holidates, other than is vsuall on common working dayes, or other then ringing to common prayer, or Sermons, and that but moderate.

44 Whether any Lords of Misrule, Dauncers, Players, or any other disguised persons, do daunce or play anie vnseemelie partes in

Articles.

~~Church or churchyard~~ parts in the Church or Churchyard, or whether there are anie playes, or common drinking kept in Church or Churcharde, who maintaine and accompany such.

Matters enquirable, which concerne both Clergie and Laicie, indifferently as they are Christians.

~~Excom-
municated
obstinate.~~

45 Whether any person in your parish hath remained excommunicate by the space of forty daies, and whether any such do intrude himselfe to diuine Service, the Sacrement, or publique assemblies, and who are encouragers and keepers of companie with such as so remaine excommunicate.

~~Abrogate
holidays &
fishdayes.~~

46 Whether any holidaies or fishe dayes abrogated by authority, are eyther by your Minister forbidden, or by any obserued superstitiously, or any festivall dayes vsed anewe by any without lawfull authority.

~~superiores
to bring
their infer-
iores to be
catechized.~~

47 Whether all superiores, or parents, Maisters, &c. doe as much as in them lyeth, to bring their youth being aboue seauen yeres and vnder twenty to the Church to be cathechized on holy dayes, and Sundayes, in the afternoone, and who they bee which neglect so to doe, and who betwixt the sayde ages cannot say the Catechisme.

~~Holders of
opinions
contrary to
truth.~~

48 Whether there be any strangers that sojourne in your parish, especially about Easter, and do absent themselves from Church, or any hinderers or deriders of true religion, or those which profess it, anie maintainers of superstition or false opinions, or which holdeth & maintaineth any thing contrary eyther to the booke of Common prayer, or the Articles of Religion set downe by the Clergy of both the Prouinces.

~~Absenters
of theselus
frō church
and Com-
munion.~~

49 Whether there be any that refuse to come to diuine seruice in their Parish Church, or do not frequent the same, or do not, being of conuenient age, communicate thrice a yeere, and namelie, once about Easter, or receiving haue not signified the same to the Minister in time conuenient, that he might examine the how they were instructed for partaking of so high misteries.

~~Popish
Praying, &~~

50 Whether any do pray in an unknowne tongue, or vpon Beades, or do any way number their prayers superstitiously,

Articles.

or do read, sel or deliver anie Popish booke come from beyonde Popish
the Seas: bookes.

51 Whether there be in your severall parishes any houholders, that are obstinate Recusants, and refuse to come to diuine seruice: and whether do they or any other within your said Parishes, harbour, relieu or maintaine within their houses, anie soiorners, men or women, or men or women seruants Recusants, and refusing to come to diuine seruice: and what be the names of the said houholders so refusing, and of them so harbouring and relieving the said Recusants, eyther soiorners or seruants, and likewise the names of the said soiorners & seruants.

52 And if you finde any such Recusants, then we will and require you and every of you, together with your Parson, Vicar, or Curate, to give orderly admonition and warning to every such Recusant, to repayre to diuine seruice, according to the Lawes of the Realme: and of such your admonition so giuen, and the manner thereof, to certify mee in conuenient time.

53 Whether any be in your parish which at time of diuine prayers do vse any tangling, talking, walking, or other vnseemly behauior in Church, or Churchyard, or do any way disturbe Common prayer, &c. or do vse any game or pastime abroade at those times, or sit in the Tauerne or Alehouse at such times, or which do worke on Sondays any handierast worke, or which keepe open any shoppes for sale of wares, till Evening prayer bee finished, or which depart either before prayers be finished, or come late without cause sufficient, or which be brawlers or fighers in the Church or Churchyard?

Things
forbidden
in prayer
time. &c.

54 Whether there be any Inkeepers, Alewives, Victualers, Thuses or Tipplers, that suffer or do admit any person or persons in their the sabbath houses, to eate, drinke, or play at Cardes, Tables, or such like day games in times of Common prayer or Sermon, on the sondays or Holidaies: And whether there be any shoppe set open. And whether there be any Artificer that do follow his worke or husbandry on Sondays or holidaies, or whether there be any Butcher, or other that commonly vse to sell meat, or other thinges in the time of common prayer, preaching or reading of the Bo-

Articles.

milies, and whether in any Fayres or common Markets with you, falling on Sundays, there be shewing any wares, before morning prayer be done, & whether any Markets be used or suffered in your Churchyard?

Witchcraft 55 Whether any in your Parish be knowne or suspected to Tellers of use any Witchcraft or Sootheorie, charme, inchauntment, or unlawfull invocation, and namely, Midwives at the labour of women, or any who do take vpon them to tell Destinies, or to guide men to things lost, any that resortedh unto such for helpe and counsaile, and finally, any blasphemers of the name of God, or Swearers among you.

Common swearers. 56 Whether any bee knowne or suspected to bee Adulterers, Fornicators, Incestuous persons, Waldes, or recetters of incontinent persons into their houses, or which convey or suffer them to goe away before they do make satisfaction to the congregation offended, any Drunkards, Ribaids, malicious, contentious and uncharitable persons, common slauderers, Raylers, Scolders, or sowers of discord amongst you?

Incontinencie. Drunkennesse. Lacke of charitie. 57 Whether any child being borne since the 13. yeere of the Queenes Maiesties raigne, hath not beene brought to be baptised to your Parrish Church, but hath beene either baptizid at home or their baptisme deferred.

Deferring of baptisme or baptizing at home. 58 Whether there be any man that hath, or hath had at one time, two wifes, or a woman two husbands, any maried with in degrees of consanguinitie, or affinitie, set forth in a table for that purpose, any diuorced, keeping companie still together any maried within the degrees forbidden, any which without lawe haue forsaken their wifes or husbands or liue not together, any maried that hath made any Precontracts to other, any that hath made priuie contracts, or haue married without consent of their parents or gouernours, or any married without banes thrice solemnly asked, or out of the Parish Church where the solemnization ought to haue bee, without the Ordinaries licence under his seale?

Polygamie. Incest. Forsakers of mariage. Precontrats. Contracts with consent. Solemnization in due forme and place. 59 Whether there bee any that directly or indirectly do take any vslarie or interest, who they bee, and what is the manner of theyz

Vslurers. Executors before the

Articles.

their vsurie.

60 Whether any set downe in the last will and testament of any as Executors do presume to execute or deale with the dead, committed goods before the will be proued, or any presume to administer before administration committed vnto them, any hinderers of Forgers of the performance of such will, any forgers or changers of wills, or any Executors which haue not fulfilled their Testators will e. of legacies, specially in not paying legacies giuen to godly uses.

61 Generally, whether you knowe any of the Queenes Injunctions broken, or any other Ecclesiasticall matter worthy of redresse or no : and if you do by the othes you haue taken, you shall truely present it, as well now as heereafter, when it shall come to your knowledge.

The tenor of the Othe ministred to the Churchwardens and Sworne-men.

Ye shall sweare by almighty God, that yee shall diligentlie consider all and euerie the Articles giuen to you in charge, and make a true aunswere to the same in writing, presenting all and euerie such person and persons dwelling within your parish, as haue committed any offence or default, or made any default mentioned in any of the same Articles, or which are suspected or defamed of any such offence, fault or default : wherein yee shall not present any person or persons of any euill will, malice or hatred, contrary to the truth, nor shall for loue, fauour, meede, dread or any corrupt affection, spare to present any that be offenders suspected, or defamed in any of these cases, but shall doe vprightly, as men hauing the feare of God before their eyes, and desirous to maintaine vertue, and supprese vice. So G O D helpe you.

F I N I S.